# The Militarization of Peace: Absence of Terror or Terror of Absence?

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## INTRODUCTION

*This essay explores the rise of a new wave of terrorism which exploits its own dissolution, making a weapon of the doctrine of* Taqiyya *or strategic (dis)simulation, dismantling the theatrical aspect of the battlefield and selecting civilians as primary targets and 'molecular battlefields'. This tendency threatens not only global civilian survival but the very horizon of survival or living (in its most basic, abstract sense) in general. It makes survival itself a field of exploitation for extremist terrorism.*

When militarization ceases to be an exclusively wartime process and to belong only on the battlefield, then even peace–the temporary gap, the blank space of unfriction between war machines and collective survival –can be militarized. This does not mean taking

advantage of peace as a temporary suspension which can be exploited, or as a depository in preparation for the militarization processes of future wars (who gathers the most forces when everyone else is resting?) Rather, and far more significantly, it means the endo-militarization of peace itself, wherein peace is directly used as a weapon, exploited as a new plane for invasion and insurgency, and for offensive strikes against enemy bases and/or their supportive lattices.

New modes of disseminating terror threaten the basic notions of survival in general, creating a generalized state of terror where death hangs over, regulates, every moment that is lived. Such *necrocracy* is the goal of heretical Islamic agencies of Terror such as *Jama'at-e Takfir*[1] and its *Takfiri* agents – a militant *Jihadi* movement believing in the absolute excommunication of infidels (*Takfir* originally means excommunication). These agencies have inspired a new wave of militant religious extremists and other obscure terrorist groups who are exploiting the endo-militarization of peace as a new mode of warfare. This new mode of warfare is one whose tactical lines are not aligned with (or configured by) the plane of conflict and visible military friction (battlefields, terrains for guerilla warfare, street-wars, etc.); Its tactical lines do not

1. *Jama'at-e Takfir* (The Society of Excommunication) influenced by Qutb's Muslim Brotherhood emerged in Egypt as a fundamentalist group in the 1960s with Islamic fundamentalist and militant inclinations (the former being similar to extremist Salafism) enmeshed through decentralized and stealth operation networks. The group advocates any military course of action (whether armed battles or not) against Jews, Christians, apostate or moderate Muslims, in order to restore (or return to) the primal unity of the Islamic world order.

have the localizability which is a prerequisite for direct conflict and military formation; They are not positioned to cut, block or replace each other depending upon their different tendencies, transorientations and alignments; Their operations have a wholly oblique relation to the dynamic incompatibility which provides the basis for, and the matrix of, militarized conflictual engagement.

A *Takfiri* engages as a shadow terrorist in *White War* – the endo-militarization of peace, a state of hypercamouflage (best defined as *complete* and consequently symmetrical overlap between two entities on a mereotopological[2] plane). In this war, the cover of camouflage can never be penetrated or disrupted, and the defensive employment of camouflage (best mapped as *partial* overlap between two or more entities on a logical plane) is replaced by a wholly novel, highly offensive deployment, the space of hypercamouflage. The *Takfiri*'s favoured mode of warfare is to program a new type of tactical line which totally blends with the enemy's lines in such a configuration that it introduces radical instability and eventually violent fissions into the system from within. This happens in such a way that not only does recovery become impossible, but in addition any corrective or restorative initiative is ineluctably turned into a military subversion: like a chemotherapy gone awry or an excessive scarring in which healing and the process of

2. Mereotopology is a theory of topological relationships between parts and boundaries. See Barry Smith, "Mereotopology: a theory of parts and boundaries", in *Data & Knowledge Engineering*, Volume 20, Issue 3 (November 1996), Elsevier Science Publishers, pp. 287 - 303.

epithalization, in the absence of a wound, corrode the organ in the form of fibroproliferation (a scarring process which transforms the local injury of the wound into a pervasive metastatic scarring), resulting in eventual lysis and decomposition. In attempting defence, the enemy can only necrotize and dissolve itself.

**DEEP TERROR: THE DECLINE OF THE ENEMY AND THE RISE OF OBSCURE ALLIES.**

Abdu-Salam Faraj's manifesto *Jihad: The Absent Obligation* – in which malevolent political pragmatics and tactical perversion are planted carefully in a context of evangelistic justification and theo-tyrannical apologetics – is a case study of this mode of warfare: White War or the militarization of peace, comprising aggressive *hyper-camouflage* as its primary engine.

Hypercamouflage aims to pursue to even the most attenuated extreme, a fighting and a surviving alongside the enemy. It invariably indicates a total withdrawal from the perception of friends and a dissolution into the enemy: the rebirth of a new foe.

In his book, Takfiri cultist and terrorist Faraj crafts a fetishized form of *Jihad*, suggesting that the incinerating head of *Jihad* must be introduced to everyone, to any entity, regardless of their position, geographic location, ethnicity, regardless of the relevance or otherwise of that entity to *Jihad*, Islam or infidelity – *Jihad* as a universal sweeping movement. The original title of the book,

which in translation has become simplified into *Jihad: The Absent Obligation*, is *Jahad: Fariezato Ghaebata* (or *Jihad: Fariezeh Ghaeb*). *Fariezeh* means holy duty, but not a subjectively authoritarian duty as is demanded by *Huda* (Allah's guidance), the 'utter submission' (*Islam*) to Allah. *Ghaeb* means absent, but in Islamic texts and especially Shia books, it encompasses a huge hermeneutic potentiality which 'absence' cannot hope to translate; in fact, rather than mere absence *Ghaeb* indicates latent potentiality, in the sense, for instance, of the latent period of inactivity of a virus. This latency is to be distinguished from the actualized and visible, which is liable to distortion and change: Imam Mahdi (the 12th Imam and the harbinger of *Qiyamah*, the Islamic Apocalypse) is absent (*Ghaeb*) but affects Islam and its followers more than anything *actually* present; Mahdi represents a potentiality that never ceases to affect. In Faraj's book, however, this definition, which is a fundamental theological and eschatological platform for his argument, becomes eclipsed by a message at once more accessible and more divergent from this original meaning: *Jihad* becomes a holy responsibility which is not present.

Faraj's book adds a new twist to the tactics of heretical religious extremists such as the cult of *Takfiri*: the distortion and alteration of '*Taqiyya*' (*Taghieh*) from its original defensive and devout function in the dawn of Islam. Rather than a strategic (dis)simulation – a justified concealment of true beliefs in situations where harm or death will definitely be encountered if the true beliefs are

declared[3] (the wider meaning of *Taqiyya* being "to avoid or shun any kind of danger.") it is reinterpreted as a silent and fluid military infiltration, a course of action which forms one of the elemental components of fetishized Jihadism.

Faraj's take on *Taqiyya* departs entirely from what in the dawn of Islam originated as a defensive or protective inclination, an evasive tactic. In *The Absent Obligation*, *Taqiyya* is reconstituted as a type of strategic simulation or dissimulation, in the name of a hostile politics of offence. However, both in its traditional form and in this new weaponized form, *Taqiyya* is strongly bound to the notion of survival. In the traditional sense this is so simply because by taking *Taqiyya* the believer survives in difficult circumstances. But in militarized *Taqiyya*, survival is transformed into a sort of highly-charged parasitical endurance which inherently threatens the catalysis of all those whose survival is afforded more easily. Survival becomes as risky as a contagious terminal illness. Faraj insists that *Jihad* cannot be separated from *Taqiyya*. Whereas crusades transgress boundaries in order to retake the holy lands, in Islamic tradition *Jihad* intrinsically cannot be transgressive; it must merely *defend* the holy lands, and Islamic properties (which are not necessarily associated with geopolitical agencies). But as

3. "The believers never ally themselves with the disbelievers, instead of the believers. Whoever does this is exiled from GOD. Exempted are those who are forced to do this to avoid persecution. GOD alerts you that you shall revere Him alone. To GOD is the ultimate destiny." (The Quran 3:28)

revivalist figures like Sayyid Qutb[4] and Shukri Ahmad Mustafa have twisted the entire panorama of Islamic thought, heretical Islam's defence of its 'properties' has become a *universal* 'defence' encompassing massive waves of acentric assault and a military subversion pervaded by a complex tendency towards the exclusion of all beings except for the monopolistic wasteland of the Divine (the Desert). "The earth itself moves towards Allah by submitting itself to the 'exterior' Will of Allah; or in other words, is not Earth a part and property of Islam (utter submission to Allah) which must be defended?": Qutb turns the issue inside out, all of theological thought becoming ravaged by monopolistic dictatorship and monomania. The Earth itself becomes a part of the defensive politics of *Jihad*[5]. Ahmad Mustafa, one of the theorists of the original *Takfiri* cult, also suggests that "We are returning to Islam", and that this Grand Return

4. Sayyid Qutb (1906-1966), one of the central theorists of Islamic Revivalism and an inspiration for later extremists such as Faraj; his *Ma'alim fi-l-Tariq* (Milestones) is perhaps the first theoretical work of modern extremist Islamism, integrating pragmatic exhortations with self-centered politico-religious doctrines. On Qutb, see Paul Berman's analysis of terrorism inspired by the caliph's militarism and heretical Islamic revivalism: Berman, P. (2004) *Terror and Liberalism*, W. W. Norton & Company.

5. "The Islamic civilization can take various forms in its material and organizational structure, but the principles and values on which it is based are eternal and unchangeable. These are: the worship of God alone, the foundation of human relationships on the belief in the Unity of God, the supremacy of the humanity of man over material things, the development of human values and the control of animalistic desires, respect for the family, *the assumption of the vice-regency of God on earth according to His guidance and instruction, and in all affairs of this vice-regency, the rule of God's law (Shari'a) and the way of life prescribed by Him* ..." (Sayyid Qutb, *Milestones*); see Qutb (1991) *Milestones*, American Trust Publications, p. 286.

involves surrendering to the Desert of the Divine: this is not a reactionary response to the infidels, he insists, but merely the path to Islam, which is condemned and met with overreaction by the rest of the world – a world whose entire horizon, moreover, is in fact already a part of Islam. Mustafa's discussion takes a twisted monotheism and heretically embeds it within the foundations of Islam – creating a retrograde movement back to a self-deluding, romantically-imagined phantasy of the original Islam. To this notion of *Jihad* which seeks to retake the Earth as a part of Islam (Earth as a part of the universe is on the route of *utter submission* – *Islam* – to Allah) Faraj cunningly adds the politics of *Taqiyya*. As Faraj himself confesses, this (re)taking of the Earth is not an easy task; hence the necessity of being armed with *Taqiyya* and its potential for insinuation and diffusion within the systems and peoples of non-Islamic countries.

According to Faraj the new doctrines of weaponized *Taqiyya* can be enumerated as follows:

(1) *TAQIYYA* AS THE DISSOLUTION OF YOURSELF AND THE OTHER: *Taqiyya* becomes a politics aimed at drawing the war out of the battlefield (In this extremist *Jihad*, war must be put to work everywhere but the battlefield; war is external to the conventional battlefield. 'War is not a theater, you infidels', Faraj shouts). This is to be achieved by introducing the *Jihadi* entities to civilians and all other seemingly militarily irrelevant political economic or cultural entities, by blending with the crowd which exists far from the front lines. 'Towards the real omnipresence

of war which progressively effaces the theatrical platitude of the battlefield', the doctrine of Terror voluntarily transforms itself into a sinister movement of utter self-dissolution. The use of *Taqiyya* as a (para)offensive politics, however, is not the invention of Faraj, or the *Takfiri* cult, or even of Wahhabi extremists. It can be traced back to Hassan i-Sabah but it is not the invention of Hassan either (although he improved and strictly militarized it). The sole credit for *Taqiyya* as a (para)offensive *polytics* aimed at blending with the crowd (as opposed to *Taqiyya* as a dissimulating tool for evading harm, as devised in the early days of Islam) belongs to Abdullah ibn Maimun or Maymun (and his *Batiniyya* cult, one of the underground heretical Islamic societies and subversive movements which he founded and which later turned into *Isma'ilie* sects directed by Hassan i-Sabah): Maimun, the Persian occultist, political saboteur and conspiracist who undermined the reign of caliphs in Egypt (where the *Takfiri* cult also originated together with such influential figures such as Qutb, Mustafa, *et al.*) with a sudden debacle, and prepared the region for his ambiguous and mysterious allies *Al Fatemids* (*Fatemion*) who later became the most enthusiastic enemies of the caliphs and their conventional modes of militarism. Faraj, following closely Ibn Maymun's politics, suggests that *Taqiyya* should not be merely a deception, a hiding tactic; it should consist of seeking the highest degree of participation with infidels, with their civilians: "if they take drugs we must do the same, if they take part in every

type of sexual activity we must drive those activities to the point of excess", etc. The *Jihadi* extremist must become as one with the civilians of what are called 'hardcore infidels'.

(2) *TAQIYYA* AS A (PARA)OFFENSIVE MILITARIZATION OF CIVILIANS: In reference to Faraj's politics of *Taqiyya* as an inseparable element of *Jihad*, the French counter-terrorist expert and President of the Paris-based World Observatory of Terrorism, Ronald Jacquard, brilliantly points out that a '*Takfiri* under *Taqiyya*' is himself a primed bomb, whether or not he ever sees action (is involved in a mission). When a *Takfiri* becomes as one with ordinary civilians – no longer dissimulating but moving and behaving like a true, unfaithful civilian in every aspect of his or her public and private life – then the weapon begins autonomously to be activated from the other side; the government (of a foreign non-Islamic country, for example) itself begins to filter, purge and hunt down its own civilians, curtailing their rights, confining them to economic, social and political quarantine to isolate or even purge the disease and its potential hosts at the same time. Each individual is potentially a *Takfiri* cell or niche, a site of infestation, a primary military target. So that the most offensive, active phase of a *Takfiri*'s life is not when he or she is on a high-profile mission like 9/11, but rather when he or she becomes a mere civilian, totally unarmed and dissociated from any line of command. A *Takfiri* levels himself with everyone and consequently levels everyone with himself; when it comes to hunting a *Takfiri*,

one ineluctably ends up exterminating non-military entities, far away from the battlefield, in the heart of one's own land.

(3) *Taqiyya* as a trigger for White War: *Taqiyya* unbalances the entire conventional dynamics between war machines, a dynamics which sees them clash with, hunt, and consume each other. This process of unbalancing does not serve to shift the battle along the diametric axis of 'victory or defeat', but rather to unbalance the communicative links between two tactical modes: *active military lines* at one pole and *virally latent (un)tactical lines* at the other. The *Takfiri* shuts down all his military potential, tactically 'dies' (not even being camouflaged anymore), and later is resurrected again in 'his' true form. The *Takfiri* war machines of extremist *Jihad* operate on transient and divergent tactical lines. As a result, they cannot be reached or communicated with: communication which is the prerequisite for the clash between war machines and entropically-based military conflicts, mechanisms considered by Deleuze and Guattari as the processes which fabricate the very machinery and space of War.

(4) Taqiyya as a desertification tool: Giving fetishized *Jihad* an epidemically omnipresent machinery, *Taqiyya* allows Faraj to open a new era in the imagining of mechanisms of extinction, sabotage and eradication fueled by the pyromaniac aspects of heresy and dangerously romantic theo-tyranny. Faraj discusses the fact that 'their' (he rarely even names his so-called enemies: the

US) military war machine relies heavily on the *megadeath principle* or as they put it DEATH FROM ABOVE (Overkill, Killing drones, High-tech airplanes, smart bombs, "Shock and Awe", MOAB (Mother of All Bombs), invisible missiles descending from nowhere). Faraj presents a *Takfiri* alternative to this megadeath machinery[6]: He discusses a new doctrine of hypercamouflaged terror which he calls 'Dieback machinery', a term borrowed from botany and agriculture[7]. What he defines as 'Dieback' can be applied to an entire 'civilization just as well as a Tree or any arborescent mode of collectivity': in order to introduce a Tree to extinction, a *Takfiri* terrorist never interferes with the roots, attempting to uproot the whole tree, as this would merely remove the taproot, leaving rootlets and other root parts in the soil that would eventually grow and give rise to many new trees. The terrorist or *Jihadi* extremist launches a *dieback*

6. Questions of escalation and diffusion of conflict in time and space are of massive significance for both the western military campaign and Jihadism's terror-skirmishes. While Jihadism works with diffusion in its off-battlefield conflicts (through its petropolitical contamination of the global politico-economic systems, its reckless use of weaponized *Taqiyya*, working with strategy rather than tactics and contagious communication rather than transgression), the western techno-capitalism maintains a escalating position in the battlefield, a position connected to the propulsive body of techno-capitalism, its tactical precision and suprmacy. However, both of them share a common tendency in conflict: turning human agencies into molecular battlefields / warmachines; for Jihadism this molecularization of warriors takes an epidemically dispersive form: mainly through *Taqiyya*'s para-offensive plane and for the western front, it turns into re-nomadization (in the Deleuze-Guattarian sense of nomadic warmachines) of the State's army and miniaturization of an entire army and its specifications on and through the body of each soldier.

7. A disease of plants characterized by the gradual dying of the young shoots starting at the tips and progressing to the larger branches.

disease against the tree: to be precise, he starts to extinguish the most expendable and smallest leaves growing at the top of the tree and its branchlets, and continues his work to the rest of leaves, without damaging the main trunk or roots. By destroying leaves from top to bottom and by marring branchlets, the tree will wither: excommunicated and dejected, the tree will eventually be entirely incapacitated and will start to *(over)react autophagically* and *allergically* to the artificial dereliction effected by the dieback disease. *Taqiyya* provides *Takfiri*s with ample opportunity to use this dieback machinery, starting from the leaves (civilians or what they call 'expendable entities') and branchlets (small organizations, etc.), ultimately rendering the tree obsolete without ever having launched any direct attack against its main organs.

When a tree is infected by dieback disease, only leaves and branches are destroyed; however, lacking leaves and branchlets, the tree gradually becomes prone (overexposed) to environmental factors and all of its systems become locked into malfunctioning programs, lowering its immune system and consuming the tree from within. Various stages in the dieback of a civilization would be: paranoia; lack of investment; civilians as primary targets for both fronts; dereliction. All of which result in a reactionary response from the infected tree which, rather than aiding recovery, is self-destructive. In a system this self-destruction (or malfunctioning self-recovery) can be defined as breakdown of the mechanisms responsible for

self-tolerance, and the induction of an immune response against components of the self. Such a cataclysm leads to the reprogramming of the (immune) system to damage the self.

A '*Takfiri* under *Taqiyya*', then, is nothing but a civilian. By destroying himself and civilians he can apply the dieback mechanism to a system. Weaponized *Taqiyya* is not directly connected to the dieback mechanism; but it is a way in which a *Takfiri* can shift the role of *Taqiyya* from mere camouflage to a powerful logistical plane on which (para)offensive tactics and strategies can be converged and amplified. When a *Takfiri* extremist goes under *Taqiyya* he embeds his sabotaging mechanisms within civilians, *uses civilians as back-doors*. A *Takfiri* under *Taqiyya* is transposed from being a key operational figure in his own army to being a civilian; at this point, *Taqiyya* actually gains access not to important targets but to ordinary civilians (the primary tactic of the dieback mechanism), allowing the *Takfiri* an opportunity to effectively confound and twist all diagrams and maps which allow a civilian to be distinguished from a terrorist. Through this back-door, a *Takfiri* can both damage civilians (or expendable entities of the tree, as they are regarded) more effectively on a massive scale, and turn their protection systems against them by assimilating them within itself and by being assimilated by them.

The original doctrines of the *Takfiri* cult originate from the teachings of Qutb and Shukri Ahmad Mustafa. Faraj, under the influence of the doctrine of '*Takfir wal'Hijra*'

(Excommunication and Exodus) – imitation of the prophet who left Mecca and the House of Allah to live in a *purified desert* purged from any manifestation of idolatry – enunciates a new vision of desert and desertification alien to the conventional image of the Desert familiar to socio-political dynamics, and western social dynamics in particular. On several different levels, this desert encompasses all radical trends of Islam, from the ceaseless exteriority of Allah to Man, to desert as the mere functional plane of submission to this radical exteriority (Allah who will be never disclosed), to the original desert-nomadic ingredients of *Jihad*. A desert nomad does not migrate, as it is minimally under the influence of climatic factors; it burrows tunnels of its own, making its own niches within the desert, crossing the dimensions of holey and smooth spaces, exploiting and betraying them equally. Scorpions are burrowers not architects, they do not build upon compositions of solid and void, nor do they move restlessly, they devour volumes and snatch spaces; for them the holey space is not merely a dwelling place, a place to reside (a niche for occupation) but more than that, it is the Abode of War (*dâr al-harb*), the holey space of unselective hunting. Mustafa hysterically introduced the machinery and the notion of the desert into all threads of his thought to such a degree that his cult was mockingly called 'The desert flogging society'. It is rather ironic to reveal Mustafa's real profession: he was a very talented agronomist.

Take a Russian forest bordering the tundra, whose

trees are emptied of life because they have been hit by black-rot and winter dieback; In a *Takfiri* sense, deserted trees are no different from a desert without trees: dieback purifies, desertifies, the infidel organism, bringing the Earth within the compass of the utter desolation of the Desert of the Divine.

In the wake of militarized *Taqiyya*, the *Takfiri* is no longer the problem; it is the original civilians of the country, rather than immigrants, who pose a terminal security threat. There is no more radical act of war than fighting in molecularized and expendable battlefields whose potentiality for conducting conflict has already been incapacitated.

## LOGICAL INVESTIGATION OF HYPERCAMOUFLAGE VS. NOMADIC CONFLICT.

"In the past one took a more *defensive* attitude," wrote Koch, referring to miasma theory. "We have now moved away from this defensive point of view and have seized the *offensive* ... We must be prepared, first, to detect the infectious material easily and with certainty, and second, to destroy it" (Koch 1903, 8, 10). For Koch, taking the offensive meant actively seeking the parasites not only in those obviously ill but also those "suspected" of carrying them (*die Verdächtigen*) and in "the apparently healthy."[8]

Every warmachine or tactical line occupies a niche (whether in wartime or peace), a space through which it

8. Otis, L. (1999) *Membranes: Metaphors of Invasion in Nineteenth-Century Literature, Science and Politics*, The Johns Hopkins University Press, pp. 34-35

can move, feed and function; it is not only defined by the distinctive properties of a tactical line or warmachine but also by its enemies, the incompatible dynamism of other tactical lines, types of predators, the exposure to environmental factors, its threshold for receiving data from the environment, the types of data it receives and its propinquity to what it pursues or probes (there is a common misunderstanding that attributes solid or crisp boundaries to niches; but niches are assembled wherever an entity economizes a portion of its environment and survives / functions in that economized space[9]). At a given time *t*, the entity *r* occupies a unique[10] address (or set of addresses) as $r_t(x)$; its movement can be simplistically expressed in terms of the niches it occupies at successive intervals of time. This address is encoded and set apart by the niche which the warmachine or tactical line occupies.

The functions of a niche are not merely disjunctive and exclusive (for example, directing competitions *i.e.* selective movements which result in exclusion of other portions of the environment or lines of movement) but

9. In fact, some monitoring systems basically concentrate on niches with fiat and vague boundaries to screen and guide their occupants (tenants). Air traffic control systems constantly analyze the volume of protected or restricted airspace – defining a circumspace or the volume enclosing a flying object – for collision avoidance, alert systems and translocations of aircrafts. The volume of protected airspace is a modified term for niche in traffic management, a simulation of the niche that exists in flying or migrating birds.

10. This uniqueness is characterized by the definitive properties / qualities that the address attributes to an entity in space-time but to have an address does not mean to be the exclusive owner of it.

also connective/conjunctive. In fact niches mobilize their occupant entities with their characteristic types of dynamism, associating them with other niches based on the affordance necessary for following a tendency or a plane as well as sharing it with other niches and their inhabitants. The programming of its niche is the first basic operation of engineering or recomposing an entity. Therefore the significance of investigating niches or niche types (rather than token niches or occupants) progressively increases with the development and emergence of new dynamic lines, power formations, traffic spaces and planes of communicative conjunctions. The State and its grid of dominance identify the movements of an entity (*r*) in a niche (whether quantitative – metron-based [measurable, scalable] – or qualitative) by the series of addresses it authenticates and registers as it travels:

$$r\,(x_1,x_2,x_3,\ldots,x_n)$$

For the State, the dynamism geared by warmachines, the way that each warmachine perpetuates its itinerant line, can only be traced and numerically tagged through the logic of boundaries, the programming of dwelling/accommodating systems and (dis)locations that the State is able to monitor by monitoring niches and their dynamic addresses. By means of overseeing boundaries through which entities pass, investigating the temporal effects on (or alteration of) the forces of territoriality that moving entities leave behind, their types of localization, and their behaviors towards mereologic economy (the economy of the whole), the State can fabricate a *cogito* (a non-human

cognition) not only to realize but also to classify the movement of entities and the dynamism of warmachines whose immoderate nomadic itineracy means that they cannot be directly apprehended or sensed by the State. This is the *cogito* required for appropriation of warmachines under the State's military protocols and forms. Bound to (semi-)rigid segmentarity, dynamic boundaries, affordance-based connections and static or dynamic localizations (or more accurately, in-place and outside-place localizations), the State examines the dynamic space of each entity and its activities – those activities corresponding to its functional, territorial and mereologic regions – not only to read the characteristics of an entity but also to locate it on (or according to the proximity of the entity to) its grid of dominance. The State and all configurations of Survival Economy track entities through the niche(s) that they inhabit or populate. For the State's military Overwatch, investigating and tracing the niche is the primary and central task; the itinerant line of an entity or a warmachine, its communications and functional traits are all deciphered by scanning the niche the warmachine occupies and its type. The advanced reading-machines of the State are even capable of extracting the quiddity of a warmachine or an entity by analyzing the specifications of the niche which is intrinsically bound to affordance, dynamic forces of boundaries, and eco-logical principles.

However, as niches are connective entities (entity-as-event in a Deleuzian sense); they do not exclusively belong to one entity or one tenant. Multiple entities can

share one niche and niches can form nested niches (territorial forces diminish – but never disappear – in grouping bonds) linking to each other, being connected in various modes. Modes of connection between niches are divided for the most part into two asymmetrical correlations:

a. Abutment (**A**)

b. Overlap (**O**)

In the Deleuze-Guattari model of the nomadic warmachine, the warmachines are external to the State's effective boundary, restlessly eroding it, gnawing at the consolidated borders of the State. Logical modeling of the interactions between the exterior nomadic warmachines and the State is complicated mainly by the following problems:

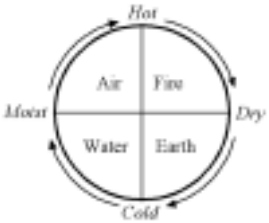
(a) Both the State and the warmachine retain a relative

11. Affordance is an economical network (in the sense that it is connective and reciprocal) by which openness can be exploited as a groundwork for survival, accommodation, dwelling and regulating communication.
The term affordance as used here diverges in certain respects from the original term coined by James Jerome Gibson (based on the works of Ingarden, Brentano, et al.) in his eco-cognitive studies. The regulations by which an entity can maintain its dynamic position (in a whole, *i.e.* mereologic address) and survive in its environing horizon originate from a deeply meshed economic-based network of interactions, connections and regulative participations, all knitted on mutual affordability between the entity and its environment. Whole can only survive when entities can afford each other, every type of openness on mereologic levels is demarcated by mutual affordability 'between' entities. Affordance does not exclusively belong to one pole of the economical communication but is distributed between at least two mereologic entities. 'I am open to you as long as I can afford you' otherwise: (a) you must be repulsed (b) attracted by being regulated and appropriated (c) partly filtered (d) I should appropriate myself to 'accommodate' you. Therefore, the plane of being open to is intrinsically constructed on affordance or economical affordability/communication. Through affordance, openness cannot escape

movement to each other (each dynamic on its own plane of tacticity) which makes the State's militarized machines and nomadic warmachines slippery entities with a progressive displaceability increasing as attacks and counter-attacks are escalated at the borders of the State.

(b) The rise of the clandestine State, that opens itself to the nomadic warmachines to either absorb them within its military formations by continuous contacts with nomadic warmachines (such contacts are essentially bound to contaminative potentials for both the State and the nomads) or reinvents nomadic warmachines as its mercenaries, dynamic lines for extending the State beyond its border, a new dynamic boundary providing the State with the opportunity of accommodating (colonizing?) or economically affording (affordance[11]) the Outside instead of being cracked open by the Outside.

survivalist and economical regulations; it mainly works as the dynamic capacitator of Whole. Possibly the most elucidating (yet simplified) 'model' of affordance is Aristotle's Tetrasomia (Rotation of the Elements).




The rotational movement between elements sustains a refining dynamism for the whole. Each phase of rotation is based on dynamic metrons (measures, scales) and affordance (here, economical openness or mutual affordability) between elements. Elements are open to each other either diametrically or diagonally, but they can

Focusing on the spatiogeographic aspect of the war-machine (necessarily interconnected with its affective aspect) – or, more precisely, investigating a mereotopological model of the nomadic warmachine and the State through their distinctive but general mode of connection which can be grasped as abutment or external connection – might be the primary task for diagramming the affect-space and the lines of movement generated between concrete nomadism and the State. This modelling, both spatiogeographic and mereotopological (and thus necessarily indicating an immanent affect space) of the nomadic warmachine and its positioning relative to the State's boundary elucidates the processes at work in the emergence of anomalous nomadic states (as in the case of the 'guerilla-state' and its connection with ethnonationalism in Iran or the Bedouin nomad-tribes and their strong but ambiguous bonds with the Saudi government in

never entirely overlap or radically communicate with each other; they need a mid-state to form rotational nexuses and maintain their Wholeness. These mid-states are valid only in a particular location of the whole rotational panorama; although they provide the system with a propulsive *polemikos* or cyclic dynamism, they function locally (as a result of the elements' affordability to each other and, at the same time, to the whole system of Tetrasomia). For example, Earth and Water need Menstruum (living mud) to communicate. This living mud is a communicational entity but also a dynamic boundary which transforms/appropriates the earth and water before opening them to each other; it can only work locally between earth and water and not at any other location in the model of Tetrasomia. The Whole uses these economical communications to consolidate itself and to afford Life (to survive).

"I assume that affordances are not simply phenomenal qualities of subjective experience (tertiary qualities, dynamic and physiognomic properties, exc.). I also assume that they are not simply the physical properties of things as now conceived by physical science. Instead, they are ecological, in the sense that they are properties of the environment relative to an animal. These assumptions are novel, and need to be discussed." (J. J. Gibson)

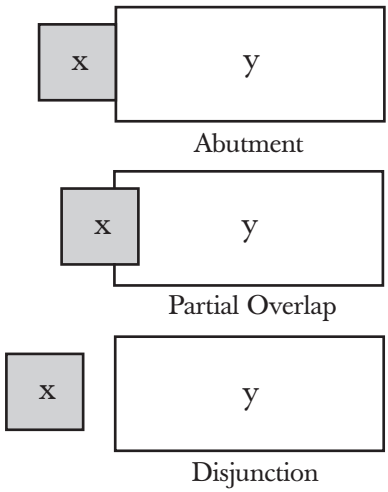



Fig. 1

Saudi Arabia) as well as the increasing risk for nomadic warmachines engaging clandestine states or states with an obscure boundary.

**POSITIONING OF THE NOMADIC WARMACHINE ON A MEREOTOPOLOGICAL PLANE.**

Abutment (fig. 1) is an external connection, with minimum trade between niches or entities (the least contagious connection, given its tendency towards dissociation). It is demarcated by its intermediacy before partial overlapping and after disjunction, by its tangential contact and boundary overlap.

What was once the frontier of the State's defence is continuously eroded by the reckless tidal or updrift movements of nomadic warmachines. The operational significance of this mode of connection (Abutment) has been significantly decreased with the emergence of symbiotic and manipulative warmachines and covert militarization processes on the one hand, and advanced reformations of the State towards the accommodation (or colonizing) of the Outside on the other. The latter are rooted both in the introduction of territorial climatologic factors[12] to the dynamism of nomad-packs and in the development new modes of survival. Now, the state knows well how to save its foundations, even if it means assembling spaces susceptible to the erosion of nomadic warmachines, attracting or diverting the incoming nomadic incursions

12. On Climate and Nomadology: Following the so-called Hydraulic and Agricultural Revolution in Iran (similar to that which Wittfogel associated with the Chinese Empire, as well as Homer-Dixon's more recent theories on Hydropolitics), during the reign of Mohammad Reza Pahlavi (Shah), an hydraulic plan – highly recommended by American consultants – was developed and proposed as a catalyst for economic development in Iran; one of multiple objectives of this plan was to solve the problem of nomads in Iran. Apart from putting into effect a program of hydraulic restructuring of the diverse geography of Iran (a geography with innate potential for the forging of diversifying lines of nomadic movement), one of the stratagems of this hydropolitical program of reform was to originate a system for monitoring and domesticating Iranian nomads who played key roles in resistance against the centre or induced geopolitical disintegration of the State's territory via their ethnonationalistic movements. The plan was neither a method for drawing the eastern and central nomads to the governing center nor a project for forcibly accommodating them in a sedentary sphere through the monopolization of water-networks and direct military impositions. Rather, it suggested accompanying them, interlocking with them and replacing their dynamism with the State's fluxional lines of tactics, its dynamic boundary and territorial forces. The project's objective was to construct a soft climate (klima: zone) or a

to specified and preprogrammed regions to protect its critical terrains and vulnerable mechanisms, or transforming its macropolitics into a *viable* micropolitics which are open at one end and grounded at the other end.

In a typified connection $C_\tau$, abutment can be mapped on the Euclidean plane R as:

$$A_\tau(x,y) = df\ C_\tau(x, y) \wedge \neg O_\tau(x,y)\ \text{(x abuts y)}$$

(Where $O_\tau$ is a typified boundary overlap.)

Or let T = {X, cl} be a topological space, where X is the set of points and cl is the closure operator. Let *I* be any index set that includes 0. The domain, *D*, of a Layered Model is a nonempty set of ordered pairs $x_i = \langle x,i \rangle$ where $\emptyset \neq x \subseteq X$ and $i \in I$ . ($x_i$ will be used for $\langle x,i \rangle$).

$$A(x_i,y_i) =: x \cap y = \emptyset \,\&\, (cl(x) \cap y \neq \emptyset \text{ or } x \cap cl(y) \neq \emptyset)\ \text{(abuts)}$$

Since Abutment links entities on a tangential plane (*confinium*), the state can effectively resist any arriving onrush of nomadic warmachines on this mode of connection with minimum attrition damage on its critical interior (the plane of logistics and lines of command). In fact, clandestine states seek to channel all the cumulative damage induced by nomadic warmachines (as the postulate of the obtrusive danger) on this mode of connection. This is achieved by deflecting any fundamentally contagious, manipulating and undermining threat towards distributive and recoverable eroding processes; these latter can even be programmed to transport the State out of its rigid segmentarity and despotic bond with territoriality, prolonging the survival

of the state in a fluxional mode in a manner of an abrasive machine of the *fluvius* (river) that erodes solidity in order to transport it by the dynamic conservative vector fields of sedimentary processes – capturing fecundity and irrigation in detrition. With warmachines tirelessly gnawing at the State's *textum*, incising and liquidating its crisp boundaries, the State begins to leak out, but this does not only express the collapse of the State but also the dangerous exposure of the nomadic warmachine to the underlying grid on which the State is assembled and which holds its interwoven space, a network of grounding processes, mechanisms of territorial regulation and economic repression.

The Installation of the operational cutting-edge of nomadic warmachines on the State in the absence of any ungrounding machineries (which incapacitate the dominant grounding, territorializing and moderating functions of the State) is a similar case to that of the premature line of deterritorialization which facilitates either the unconventional establishment of new immunologically-enhanced States or a suicidal flight. Persian history, over a long period of time (from the Achaemenians to the Qajar dynasty (1779-1925), more than two thousand years), narrates such a continuous conversion of nomadic forces into State forces, before being again replaced by another nomadic population (cyclic nomadic uprisings against the ruling regime with a nomadic germ-cell still active but privatized as the State's elite, versatile military institution). Such premature nomadic detritions of the

State have progressively given rise to more powerful (in terms of gravity, immunity and parasitic resistance) yet more unstable States, causing politico-economic poverty; inclination towards being colonized by other States; lack of an autonomous nervous system and polarization of different populations without the possibility of positive diversity; constant vulnerability to schisms, civil-wars, and ethnonationalistic fault lines deleterious to an entire country or geopolitical sphere.

When abrasion processes of nomadic warmachines continue to hold their eroding positions – essentially characterized by transporting dynamism of friction (*tactionis*) and the process of mass-wastage – over a long duration on the borders of the state, hyper-active territorial nexuses between the State and nomadic warmachines emerge, increase and expand. Once such nexuses are established (boundary overlap), the underlying ground economy of the State (or its territorial forces), its entities and even the State's internal machineries directly leak out into the space traversed by nomadic warmachines, to such a degree that they pervade the nomadic space and

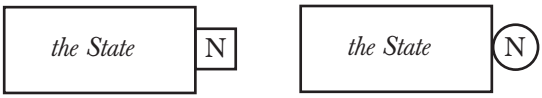



Fig. 2. Boundary Overlap with the State (diagrammed as a square) and Nomadic Domestication (left), Tangential Contact (diagramed as a circle) and Nomadic Effectivity (right)

turn it into a dynamic extension of the State[13]. In this case, the State's functional or territorial entities cannot be effectively enveloped and carried away by nomadic war-machines (as in the case of tangential contact) anymore. They cannot be cut from the State's grid of dominance, liberated and radically dispersed to the Outside (fig. 2).

The hazardous contact of nomadic warmachines with the State, exposing them to the state's regulating functional/territorial spheres, can eventually lead to the emergence of a nomadic-state on the one hand and an ethnonationalistic nomadism (identical to the State's patriotic policies) on the other. Probably one of the most significant examples of such anomalies triggered by the over-exposure of nomadic warmachines to the State is that found throughout Persian history.

(b) Overlap:

If, in a simplified approach, P stands for parthood and O for overlap:

$$O_\tau(x,y) = df\, \exists z(P(z,x) \wedge P(z,y))$$

And

$$Oxy =: \exists z(Pzx \,\&\, Pzy) \quad (x \text{ and } y \text{ overlap})$$

Then the following Axioms apply:

$$\textbf{AP1}\ P(x,y) \leftrightarrow \forall z(O(z,x) \rightarrow O(z,y))$$

$$\textbf{AP2}\ \exists x(\phi(x)) \rightarrow \exists x \forall y(O(x,y) \leftrightarrow \exists z(\phi(z) \wedge O(z,y)))$$

Any participation (either *methexis* as survival-based participation or base-participation) happens through overlapping connections. Therefore, the majority of

13. A cache for the later movement of the State's macropolitics towards its micropolitical reformation

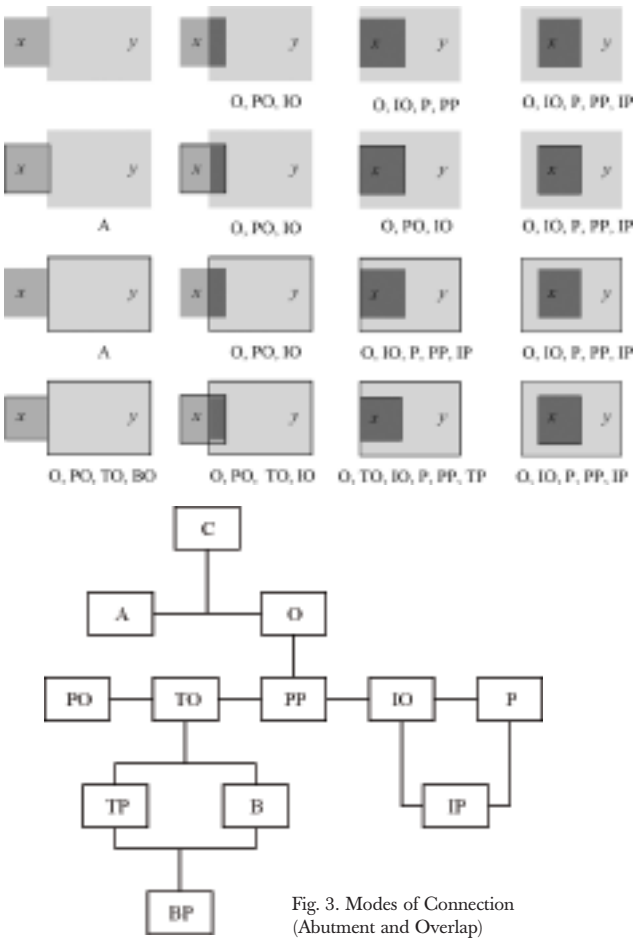
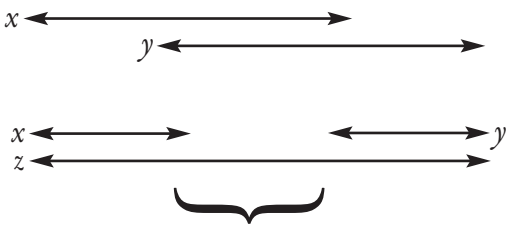



Fig. 3. Modes of Connection
(Abutment and Overlap)

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combined connections (Tangential, Parthood, Interior, etc.) are effectuated by different possibilities educed by overlap between entities. Overlap draws lines of coincidence between two events or entities by specifying an address that two entities partly or completely share in a spatio-temporal or a functional region. Both the State's appropriations and counter-state *insurgencies* happen through this mode of connection. Whilst it is exploitable by the State and by affordance, this does not mean that 'overlap' cannot also be the main source of insurgency – it is the connection-domain through which warmachines leave their border-eroding externality and directly arrive at the State's grid, either to be specialized by the State apparatus and turn into *military formations* or to be reinvented as contagious, endo-symbiotic and parasitic entities *coinciding* with the State and its machineries and consequently discovering a wide array of clandestine




**Not overlapped:**
**The zone of evacuation and withdrawal from the camouflaged position or the escape-route.**

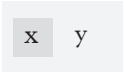
Fig. 4. Partial overlap and its interval relations in Camouflage:
(1) Between two entities; (2) Between two entities and the third entity

and manipulative functions.

On a more technical plane, all camouflage exploitations are essentially consistent because they all involve the use of 'overlap' (or, more accurately, coincidence, as the question of overlap between entities here is the question of overlapping niches which these entities occupy[14]). Furthermore, they turn it from a mode of connection into a politically-operational positioning that violates both the symmetry of a niche with the address it writes (programs) for an entity and the divisors (events, entities, etc.) which separate and discriminate the addresses or niches of two entities in space-time coordinates. However, this violation (that necessitates the activation of camouflage) cannot remain durable and unchanged, because predatory/military camouflages always employ partial overlap, with a part constantly accessible as 'not camouflaged' (either belonging to the camouflaged entity x or the entity which it should be overlapping *i.e. y*[15] [See

14. Two entities will be said to overlap when they share parts in common: two entities coincide when they occupy *overlapping* regions of space.

15. An example of the *not camouflaged* part (not overlapped) solely belonging to *x* or *y:* When the 'not camouflaged' part merely belongs to *y* (in a typified connection):




*x* internally overlaps *y*. When:
$IO_\tau(x,y) = _{df} \exists z\ (IP_\tau(z,x) \wedge IP_\tau(z,y))$
*x* is an interior part of *y*, and when
$IP_\tau(x,y) = _{df} P_\tau(x,y) \wedge \neg\ TP_\tau(x,y)$ and
$TP_\tau(x,y) = _{df} P_\tau(x,y) \wedge \exists z\ (A_\tau(z,x) \wedge A_\tau(z,y))$, *x* is a tangential part of *y*

fig. 4]). This not only makes tracing and handling of the camouflaged entity possible on a tactical level but also provides the camouflaged entity with an escape-route or a space for instant evacuation and withdrawal from the camouflaged position. (An escape-route can also be unlocked when an entity *z* – a third party – connects to both *x* and *y* with different overlapping positions for each one (See fig. 4); here, the escape is channeled through another camouflage, a new camouflaged participation extracted neither from *x* nor from *y*.) This 'not camouflaged' or 'not overlapped' part inhibits the camouflage from being durable or constantly undetected, but also makes camouflage controllable; the camouflaged entity can move out of the camouflage at any moment.

All types of camouflage draw a disruptive function from the overlapped part (which mainly occurs on a fragmented level) by conducting the address or niche of another entity (for example, the prey) to the camouflaged entity (hunter) and consequently disrupting the mereologic (part-whole) correlations at work with regard to what should be camouflaged, making it temporally and partly untraceable, camouflaged. Such disruptions (which generally target a reference-point or a reference-link by which an entity is detected) can produce cognitive-glitches as well as the subversion of some specific environing bonds that pass through both the camouflaged entity and its object (its prey). Motion camouflage uses a particular type of tactical dynamism (in cases where the prey is also in motion, the movement

of the shadower or the camouflaged predator moves on the path of a chaotic pursuit; the movement can be modeled by projecting its pursuit curves onto the Rössler attractor) or dynamic overlap to disrupt (i.e. shadow) its distance and displacements from the prey (the shadowed) by moving on a path that connects it to a fixed point (used by the shadowed as a reference-point – a constant unit vector) while the motion by the target is met by the motion from the aggressor. In motion camouflage, then, the shadower remains stationary for the target. In the most common military camouflage – disguise by covering objects (soldiers, vehicles, artilleries, launch pads, etc.) – with Disruptive Pattern Materials, disruption happens through surface modifications of a camouflaged object on which the visual sensory organ focuses as a reference-link between different types of surface patterns in its surrounding space, resulting in the ignoring of the object as a part of the safe environment. Invisibility (as a retreat

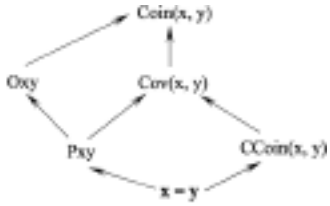



Fig. 5. If **Coin** stands for coincidence, **O** for overlap, **P** for part, **Cov** for cover and **CCoin** for complete coincidence.

from visual sensors), too, employs and modifies partial overlap as an occlusion by obscuring surfaces, interiorizing, positioning the camouflaged (cloaked) entity where boundaries intersect (obscuring boundaries), etc. The primary drawback of the invisible warmachine is the danger of being traced by semiotic regimes of the State which are more obsessed with what is missed than with what exists.

As the result of partial overlap, all disruptions and subversions of mereologic bonds are subjected to eventual disclosure; and each time a camouflage is spotted, it progressively loses its potential; any entity using such a camouflage will be more prone to detection and forestalling counter-measures than it usually is; this is a symptom of the holistic connections between partial overlap and 'localization' which has not been functionally incapacitated and spatially effaced yet. This is why camouflage is rarely implemented as a primary action or an offensive tactic but mostly as a logistic process or a mis-ordering transitional space between different tactical and operational lines. Transient characteristics and stringent operational restrictions obstruct radical weaponization of camouflage.

A *Takfiri* under *Taqiyya* (Islamic hypercamouflage) does not occupy a niche to replace another entity, or dwell as a hidden agent; he pushes the connection with his environment toward a complete overlap, an unbroken field of connection and correspondence, a complete coincidence with its target, *i.e.* a complete overlapping of

its niche with the niche of its target. He entirely overlaps his prey and its niche and thus remains silent.

$$\text{Coin}(x,y) \leftrightarrow \exists z(\text{Cov}(z,x) \ \& \ \text{Cov}(z,y))$$

(*x* and *y* coincide if and only if there is some *z* that is covered by both *x* and *y*; *z* standing here for niche. While **Cov** is a transitive and reflexive relation, **Coin** is symmetrical and reflexive. The relation of coincidence is of course broader than that of overlap, since there are pairs of coincident objects or even processes that do not share parts. The same question of relation arises for a *Takfiri* under *Taqiyya* and a civilian.)

For a *Takfiri* under *Taqiyya*, occupation is neither a military goal nor a tactic; since occupation is *exclusive localization* tethered to the mappings of co-localization and parts-whole connectedness – that is to say, the despotism of Whole – the occupier is vulnerable to environmental forces; it can be easily distinguished, located, isolated and finally terminated *i.e.* undone at the minimum attrition cost of its environment and surroundings. Where occupation is bound to visibly militant and escalating modes of warfare and exclusion, weaponized *Taqiyya* is maliciously diffusive. In mereologics (the discourse of part-whole modes of connectedness) we would call the positioning of *Taqiyya complete overlap*: the *Takfiri* constitutes a sinister survivalism whose basic function is to extinguish survival itself. In complete overlap (see Fig. 6), every region, function or part of the hypercamouflaged entity or predator, the '*Takfiri* under *Taqiyya*' (X) can correspond with its identical region, function or part of the

prey/host/civilian (Y). Therefore if every *x* (part or function of X) homologizes its corresponding *y* (part or function of Y) or more precisely, if every *x* corresponds with its *y* 'on all levels' then every function of X (the tactical movement of the *Takfiri* under *Taqiyya*, or hypercamouflaged predator) can be transferred to Y and they mutually fulfill each other.

$$x=y \leftrightarrow \forall z(Oxz \leftrightarrow Oyz)$$

(Any two members of the domain that overlap the same

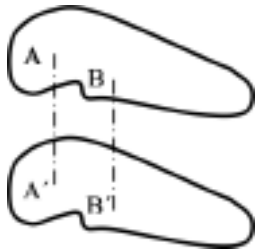



Fig. 6. Complete overlap and symmetric fulfillment
(Symmetry: Let ***S*** be the symbol for symmetry where ***n*** is an integer, ***d*** is the class descriptor and *comp**d*** is the complement of $\boldsymbol{d}:\boldsymbol{S} = \{\boldsymbol{n}(\boldsymbol{d}) \wedge comp\boldsymbol{d}\}$ )

entities are identical.)

But the most horrific dimension of this arrangement is revealed when the process is reversed: if every *x* fulfills its corresponding *y*, then by way of the 'exact connecting-corresponding' space that complete overlap and complete coincidence (**CCoin**$(x_i,y_i)=:x=y$)[16] provides, every *y* (i.e.

16. Complete coincidence can be expressed in terms of covering (**Cov**):
**Ccoin**$(x,y) \leftrightarrow$ **Cov**$(x,y)$ & **Cov**$(y,x)$
(*x* and *y* completely coincide if and only if *y* covers *x* and *x* covers *y*)

every function or positioning of the prey Y, which would comprise for the most part normal survival functions and ordinary individual or social activities) can be transferred to its corresponding *x* and eventually fulfill it too. By seizing any *y*, a corresponding *x* is triggered and covertly unleashed; and since we are dealing with complete overlap, the very *survival and communication* of Y deploys, activates and fulfills the menacing body of X, the *Takfiri* under *taqiyya*. On the one hand, the survival of the prey/host/civilian thoroughly agrees with the sinister enthusiasm of the terrorist; and on the other hand, peace is generally conceived as the state of collective survival. So that the survival of both the terrorist and the civilian yields nothing but the (interminable?) endo-militarization of peace, a global threat against civilians, the rise of White War and the threat that, fuelled by the infinite thirst of heretical Jihadism, the contagion of war might expand unchecked, even to fill the immensely significant horizon of survival and *living* in general.

Now that the survival of Y or the host/civilian (together with its communication and modes of connection through and with its *environment*) fulfills the political and military body of the '*Takfiri* under *Taqiyya*', the mere existence of the civilian is weaponized against both itself and the immune system of the system that accommodates and protects it to such a degree that auto-phagic overreaction looms as the only logical solution for the system. It is the military culmination of Taqiyya to deduce irrevocable insanity from the minimum essential logic

required for basic survival.

**EXEGETICAL CONCLUSION.**

"The trends explored here will obviously be decided 'on the battlefield' - but that increasingly means everywhere. The centrality of hypercamouflage to Jihadi strategy is already having immense consequences, inducing a wave of 'retro-militarization' in State war machines, where 'teeth' flow back down the 'tail' in a process without obvious terminus (short of the fanging-up of the entire social body).

Saddam Hussein's auto-disassembly of his own war machine in the interests of a latent insurgency exemplifies this trend from one side, whilst the moves to harden up US logistics formations through armoring of vehicles and combat training for all personnel complements it from the other.

Human rights concerns about killings of civilians could relevantly be extended from the empirical level to that of the transcendental, where the eradication in principle of all civilian populations is taking place. The very concept of 'the civilian' is becoming distinctly dated. (Virilio's analysis – despite betraying a somewhat antiquated perspective through terms such as 'endocolonization' – seems to have anticipated this trend).

The US is especially interesting because it remains a 'peripheral' (even 'third world') society in certain respects, marked by a low domestic index of State

monopolization of violence, thus allowing retro-militarization from the State pole to connect with an endogenous paramilitarism already rooted in the 'civilian' population (armed vigilantism and militia movements). As far as militias are concerned, the world ain't seen nothing yet."[17]

17. This exegetical conclusion to the current essay was contributed by Nick Land.